



**GST 2224**

# NIGERIA PEOPLE AND CULTURE

**Course Unit: 2**

**Semester: First**

**S. G**

LECTURE NOTE REVIEWED BY:  
2020/2021 FACILITATORS

# **GST 2224: NIGERIAN PEOPLE AND CULTURE**

## **COURSE DESCRIPTION**

Study of Nigerian history, culture and arts in pre-colonial era, Nigerian perception of his world, cultural area of Nigeria and their characteristics, evolutionary process of Nigeria as a political entity. Indigene/settler phenomenon, concept of trade, economics of self-reliance, social justice, individual and national development, norms and values, negative attributes and conducts (cultism and related social vices), re-orientation of moral and national values, moral obligations of citizens—cum- environmental problems.

## **COURSE OUTLINE**

1. The Geographical Aspects of Nigeria.
2. Nigerian People and their origin.
3. Evolutionary Process of Nigeria as a Political Entity.
4. Nigerian Perception of his World.
5. Arts and Culture in the Pre-colonial Nigeria.
6. Citizenship: Indigenes and Settlers' Question?
7. Concept of Trade and Self-reliance.
8. Negative Attributes and Conducts of Nigerians.
9. Re-orientation of Moral and National Values.
10. Moral Obligations of Citizens.
11. Environmental Problems of Nigeria.

### **Geographical Aspects of Nigeria**

Nigeria is located in western Africa on the Gulf of Guinea and has a total area of 923, 768 km<sup>2</sup> (356, 669 m<sup>2</sup>) making it world's 32<sup>nd</sup> largest country. It shares a 4047 km (2,515m) border with Benin in west 773km Niger 1497km Chad 87km, Cameroon 1690km and has a coastline of at least 853 km. Nigeria lies between latitudes 4<sup>0</sup> and 14<sup>0</sup> N and longitude 3<sup>0</sup> and 15<sup>0</sup> E.

The highest point in Nigeria is Chappal Waddi at 2419m (7936 ft). The main rivers are the Niger and Benue, which merge into each other and form a “Y” sharp confluence. Together south they flow southward and empty into Niger delta, by making numerous of water channels Nigeria has a varied landscape. The far south is defined by its tropical rainforest climate where the rainfall is 60 to 80 inches a year. In the southeast stands, the Obudu plateau coastal plains are found in both the southwest and the southeast. This forest zone’s most southerly portion is defined as salt-water swamp, also known as a morgue in the area. North of this is fresh water swamp, containing different vegetation from the salt-water swamp and north of that is rain forest. Nigeria’s most expansive topographical region is that of the valley of the Niger and Benue river valley; to the south west of the Niger there is “rugged” high land. In addition, to the southwest of the Mambilla plateau is the border with Cameroon, the land in between the far north and far south is savannah zone, significantly consisting of trees and grasses; the rainfall in this zone is between 20 to 60 inches per year. The savannah zone is categorized into three i.e. guinea savannah, plains of tall grass that are interrupted by trees and the most common across the country. Sudan savannah had similarities with guinea but with shorter grasses and shorter trees, and *Sahel* savannah, comprised patches of grass and sand, found in the northeast. In the Sahel region, rain is less than 20 inches per year and Sahara Desert is encroaching. In the dry northeast corner of the country lies one of the most important physical, feature of Nigeria i.e. Lake Chad, which Nigeria shares with Niger, Cameroon and Chad Republic.

### **The Population and Composition of Nigeria**

The population in Nigeria increasing every now and then, from 1990 to 2008 by 57 million a 60% growth rate. The result of the most recent census figures released in December 2006 stand at 140,003,542. The only break down available was by gender: males numbered 71,709,859, females numbered 68,293, 008. The United Nations estimate that the population in 2009 was at 154,729,000, distributed as 51.7% rural and 48.3% urban, and with a population density of 167.5 people per square kilometer.

According to the United Nation, Nigeria has been undergoing explosive population growth and one of the highest growth and fertility rates in the world. By 2100 the U N estimates that the Nigerian population will be between 505 million and 1.03 billion people (middle estimate 730 million). In 1950, Nigeria had only. 33 million people. It is worthy to note that, one out of every four Black race of the world is Nigerian. presently Nigeria is the 7<sup>th</sup> most populated country in the world; 2006 estimates claim 42.3% of the population is between 0-14 years of age, while 54 6% is between 15-65; the birth rate is significantly higher than the death rate, at 40.4% and 17(16.9%) per 1000 people respectively. Nigeria's largest city is Lagos has growth from about 300,000 in 1950 to an estimate given by Nigerian government that the city was by 2015 expanded to about 25 million residents.

### **Socio –Economic Survey of Nigeria**

Health care and general living condition in Nigeria are poor. Life expectancy is 47 years (average male/female) and just over half the population has access to potable water and appropriate sanitation; the percentage of children mortality (under five) has gone up rather than down between 1990 and 2003 and infant mortality is 97.1 death 1000 live births. HIV/AIDS rate in Nigeria is much lower compared to the other African countries such as Kenya and South Africa whose prevalence (percentage) rates are in the double digits. In 2003, the HIV prevalence rate among 20-29 years-old was 5-6%. Nigeria suffers from periodic out breaks of cholera, malaria, and sleeping sickness. It is the only country in Africa to have never eradicated polio, which it periodically exports to other Africans, however, polio was curbed by 98% between 2009 and 2010. The contemporary CORONA Virus (COVID 19) is a global pandemic of which Nigeria is not an exception as it touches the entire aspects of human endeavours – social, economic, political, educational and otherwise. About 2,247 Nigerians lost their lives as result of this pandemic from 2019 to 2021. Infact, covid 19 brought with it global jeopardy irrespective of developed and developing countries. This disastrous viral disease is said to have originated in Wuhan-China in the year 2019 which brought the acronym –covid19.

Of all the civilization periods, “EDUCATION” is said to be a right and not privilege however, in Nigeria, the educational sector is in a state of neglect. After the 1970 oil boom, tertiary education was improved, so that it would reach every sub region of Nigeria. Education is proved free by the government, but the attendance rate for secondary education is only 29.5% (32% males, 27% for females) the education system has been described as “dysfunctional” largely because of decaying institutional infrastructure, lack of facilities and mishandling of teaching and non-teaching workers to the extent that teaching profession become last option. Thus, 68% of the population is literate, and the rate for men (75.7%) is higher than that for women (60.6%).

### **Ethno-Linguistic Groups in Nigeria**

Nigeria has more than 250 ethnic groups, with varying languages and customs, creating a country of rich ethnic diversity. The largest ethnic groups, are the Fulani/Hausa, Yoruba and Igbo, accounting for 62% of population, while Edo, Ejiaw, Kanuri, Ibibio, Ebira Nupe, Gwari, Itsekiri, Jukun, Urhobo, Igala, Idoma, and Tiv comprise 33%; other minorities make up the remaining 5%. middle belt of Nigeria is famous for its diversity of ethnic groups.

The number of languages estimated and catalogued in Nigeria is 521. This includes 510 living languages, two second languages without native speakers and nine extinct languages. The official language of Nigeria, English, was chosen to facilitate the cultural and linguistic unity of the country. The choice of English as the official language was partially related to the fact that a part of the Nigerian population spoke English as a result of British colonization that ended in 1960. Nigerian Pidgin English, often known simply as “pidgin” or “broken” is also a popular lingua franca, though with varying regional influences on dialect and slang. The broken or pidgin English is widely spoken in southern part of the country with peculiar case to Niger-delta regions, predominately in Warri, Sapele, Port-Harcourt Agenebode, Ewu and Benin city. many French speakers from the surrounding countries are influencing English speakers in Nigeria and a number of Nigerian citizens’ have become fluent enough to work in the

surrounding countries. The French spoken in Nigeria may be mixed with some native languages but is most of the time spoken like the French spoken in Benin Republic, French may also be mixed with English like it is done in Cameroon.

Regarding the origin of the people of Nigeria, J.H. Greenberg carried out a research on the origin of people of Africa, thus, classified people of Africa into 4 different phyla viz: Afro-asiatic, Nilo-Saharan, Niger-Congo and Khoisan families. Thus, Nigeria being the cross road of Africa consist of 3 phyla. The majority of people of Nigeria are Niger-Congo families such include Yoruba, Igbo and many languages of middle belt and southern part of the country. The Hausa people and majority of people in north west and east are belong to Afro-asiatic, the Kanuri language primarily spoken in Borno and Yobe state is part of Nilo-Saharan family.

### **The Evolution of Nigeria as A Political Unit**

The term evolution simply means gradual development. The present day Nigeria was a creation of British imperial interest. The early advent of Europeans to Nigerian soil is trace back to 15<sup>th</sup> century. They started trading with the indigenous people in normal commodity and later change to trade in human being, thus, the trade come to be known as the Atlantic slave trade. It is estimated that about 400 to 600 million African were sold in this abominable trade. Majority of these Africans come from Nigeria. After operated this dirty trade for about 400 years, British who was on the forefront to start the slave trading, decided to abolished slave trade for another selfish reasons and started another form of exploitation in the name of colonization.

With the abolition of Slave Trade British introduced what they called 'Legitimate trade' ie trade in Palm oil, Groundnut, Cotton, Rubber, Cocoa etc. indeed, because of their previous experience with early set of European, many Africa refuse to co-operate with the new set of Europeans. Thus, British forcefully started to colonize Nigeria in 1861 and established what they called British colony (or crown colony) in Lagos. Gradually started to penetrate into the interior and brought the entire Yorubaland and on the East, brought Igboland under their sway. Furthermore, more conquest was carried out in the Northern part of the present day Nigeria.

Thus, in 1900, Lugard declared that British had Lagos colony, southern protectorate and the northern protectorate.

In 1906, the colony of Lagos was merged with the protectorate of southern Nigeria. Each of the protectorates was sprawling (expanding) territory of separate linguistic groups. Each of the groups had its own distinctive history, language, social custom and beliefs. In 1914, the amalgamation of southern and northern protectorates was carried out by the British colonialists. It was from that point that Nigeria as geographical entity became a reality. In bringing the north and the south together, it was British interest not the indigenous people's decision.

From 1914-1960, British continued to divide into various administrative units with the central government based in Lagos. It was this administration that was laid the foundation for the modern government in Nigeria. Besides, it was in 1914 that the area north and south of River Niger became Nigeria from the phrase 'Niger area'. It was Lady Flora Shaw who later became the wife of lord Lugard, the architect of indirect rule in Nigeria that suggested the name in the London Times of 8<sup>th</sup> January 1887, the name Nigeria was however, officially recognized during the debate of the Royal Niger Company Bill in July 1889. Since then the area north and south of Niger River has continued to bear the name 'Nigeria'.

### **Citizenship: Indigene and Settlers Syndrome in Nigeria**

The simple dictionary definition of indigene is people, animal or plant etc. are those that have always lived or grown naturally in the place where they are as opposed to others that were brought there. (Longman 2000. 724). Jones (2012) defined the term indigenous people' as referring to the original or native inhabitants of area that have been colonized by Europeans, especially in Africa, Asia, America and Australasia. The category of indigenous populations was adopted for the first time in international law by the International Labour Organization in ILO convention no. 107 of 1957 concerning the protection and integration of indigenous and tribal population in independent countries.

The term “indigenous” is derived from two ancient Greek words “indo” meaning inside/within and “venous” meaning birth/born and also race. The term “native” is also used interchangeably with indigene; other concepts use to underline indigenous populations are: aboriginal, original, first, and hereditary owners in indigenous law. Literally, ‘indigene’ or “native” can be defined as any given people, ethnic group or community in reference to some particular region or location that they perceive as their traditional tribal land claim. The use of the term “people” in association with the term “indigenous” is derived from the 19<sup>th</sup> century anthropological and ethnographic disciplines in Merriam Webster.

There are varying definitions of the concept “indigenous people” by different scholars of divergent perspectives and organizations of international and national outlook. The international or national legislature definition of the term as peoples having a set of specific rights based on their historical ties to a particular territory, and their culture or historical distinctiveness from other populations that are often politically dominant. The legislation is based on conclusion that certain indigenous people are vulnerable to exploitation, marginalization and oppression by nation states formed from the colonizing populations, or by politically dominant different ethnic groups. The term historically referred to all Non-European African during colonial rule up to the period of decolonization. In other words, the concept was used to refer to all non-European natives on territories conquered and colonized by European powers; under the early years of post-colonial reign, indigeneship was popularized as a concept referring to non-Europeans in countries where peoples mainly descending from European settlers remained dominant; and indeed indigenous rights. Movement was internationalized to cover other marginalized groups. Especially in countries like South Africa, Zimbabwe, and Namibia etc where permanent European settlers exist. Unfortunately, the concept (indigenous) started to be misused by Nigerians to address their fellow countrymen. Settlers on the other hand refer to people who joined the indigenous people after the former must have



established a form of political symptom and having control over the resource in the territory; who may be having different ethnic, religious cultural and historic ties with the former.

The two concepts (indigene & settlers) are now inappropriately and practically misuse against each other and consequently led to existence of one of the lingering contradictions of the state of Nigeria. The situation is always detrimental to the so-called settler or non-indigenes who claim equal citizenship with the so-called “indigenous” and who have been engaged in cultural, religious, economic and political exchanges for over 100 years. they also see themselves as part and parcel of also see themselves as part and parcel of every respect worshipping with socializing with paying taxes with and marrying the so-called indigenes but when it comes to sharing of resource such as ownership of land scholarship admission in colleges and universities subsidies in agricultural input medicine and education, employment in civil service including as VCs rector and provost of academic institutions medical directors and chief justices (that supposed to purely on merit), the indigene /settler syndrome is thrown up and the so-called settlers often suffers the grave injustice of discrimination and persecution. There is ridiculous practice of requesting for what is called” indigene ship certification from the local government chairman of one’s ancestral village to ascertain which part of Nigeria one belong to.

For instance, a scenario of a young man whose great grandfather migrated from Okehi to Lagos in 1920, whose father was born in Lagos, and who himself was born and raised in Lagos applies for admission into Lagos state polytechnic or is seeking appointment with the Lagos state civil service. He is required to show a citizenship certificate. It is not enough that he can demonstrate that he lives besides the palace of, or is even a member of the household of the Oba of Lagos. He was required to look for where Okehi appears in the map of Nigeria, and make a pilgrimage to the homeland of his fore bearers and return to Lagos with a document identifying him as a citizen of Okehi local government area of Kogi state.

Meanwhile the young man may never have been there before. His mother might even be a Yoruba woman. He may speak only English and Yoruba, and not a word of the language of his ancestors. Yes, as long as he can identify the village where his great-grandfather migrated from nearly a hundred years ago, he would return with the citizenship certificate. By this retrogressive practice, the Nigerian who can migrate to the U.S or Canada and become a full citizen after 2 years or so alongside with other conditions with all the rights, obligations and privileges of every other citizen of that country, the same Nigerian can live for hundred years in a part of Nigeria, do business there pay taxes, build houses and marry a wife or husband there, assimilate and acculturated him/herself, yet even his or her grand-children will not be recognized as indigene of that part of the country.

We can vividly remember the unfair and painful dislocation suffered by people especially civil servants during the past creation of states and local government area in this country. Where many people have to move, not because they wanted to, but because they were forced to as were told they had no place in the new state, since they had their own states. The most ruthless examples of social dislocation as a result of state creation include the Anambra-Enugu saga after the creation of Enugu state, the Enugu-Ebonyi saga after the creation of Ebonyi state, Oyo-Oson saga Ondo-Ekiti saga, Kano-Jigawa, Bauchi-Gombe, Plateau –Nasarawa, Borno-Yobe etc. On these occasions, the so called non-indigenes were treated so shabbily that you may think they were illegal aliens.

In recent time however, the indigene/settlers syndrome has been brought to public focus after the violent riots that occurred in Plateau and Kano states where thousands of lives were lost. In both Plateau and Kano, the so called non-indigene suffered heavy casualties and lost billions of Naira worth of property at the hands of their neighbours who consider themselves as indigenes. Subsequently, governor Turaki of Jigawa flew the kite about who was really an indigene, and who as a settler. He drew sensational headlines when alleged that many of our past head of states and other political leaders were settlers in the states which they now claim-

from General Yakubu Gowon to General Ibrahim Babangida to General Sani Abacha on to Lateef Jakande among many elites. We were told that they are all settlers in the present states which they claim. In recent times Nigerians have been forced to discuss the vexing matter in the open, but there is no relevant organs of government that take the matter in serious note to bring about the necessary constitutional amendment to that effect.

Thus, the question: who is citizen of Nigeria? Can one be citizen of Nigeria and not be a citizen of his or her place of domicile in Nigeria? What rights, obligations and privilege does a long-time resident of a state or local government have? After how long in a state does one acquire the right of an indigene? What obligation does the so-called settler owe the so-called indigene of a place before he or she is fully assimilated? Thus this vexing issue is considered a major part of the contradictions of Nigerian state that should be causes of a lot of the violence's we witness today among the Orhobo and Ishekiri of the Delta state), among the Tiv and Jukun of Taraba state among Ebira and Bassa of Nasrawa state, among the Hausa and Igbo of Kano state etc. how can this issue be address constitutionally and permanently? What legal instruments can we put in place to ensure that Nigerians who are residing in any part of the country are treated equally: these and many other relevant issues regarding citizenship and resources control are big task before the States and the National Assemblies to put to rest.

### **The Instances of Indigenes and Settlers Conflicts in Nigeria**

Conflicts are an unavoidable aspect of human interaction. They arise from the pursuit of divergent interest goals and aspirations by individuals or groups. Change in socio-political environment provides fertile grounds for conflicts involving individuals and groups probably interested in using these conflicts to achieve non-communal goals. Thus, every plural society is bound to experience one form of conflict or the other.

### **Hausa/ Fulani and Berom/Anaguta/Afizere Crisis In Jos**

The Berom people are the indigenous ethnic group of Jos, plateaus state of Nigeria. Within the state, they concentrated mostly in the local government areas of Jos south, Jos north, Barkin

ladi and Riyom. Berom has a population of 1,083,000 out of which 96% are Christians. Ironically, the Jos crisis is multicultural, mulateral in nature and scope. It has many ethnic group contenders for indigene ship of the land “Jos”, particularly the Jos north local government area. Berom tribe is one of the contenders who claim that Jos is their ancestral inheritance. The claim that Berom settled and secured Jos along with Antaguta people prior to the advent of the colonialists, who made Jos the administrative center of their government by conquest. According to them Hausa/Fulani people were brought into Jos by British colonial masters as cheap labourer in the main commercial activities in the area then.

The Anaguta, people in Jos, corroborated with Berom and Afizere ethnic groups that Hausa/Fulani are settlers in the land. Therefore, they have no portion in Jos to claim as theirs, Anaguta community agreed that the Hausa/Fulani have been instrumental to the development of Jos, but this does not translate to a right of ownership of Jos. They consider themselves as the true indigenes of Jos no other claimers. Anguta claims that its tribes were the first to arrive the place called “Jos”. The ethnic groups dismissed the idea of Hausa chiefs being rulers of the area, and consider their claim of having rulers Jos from time immemorial as baseless assertion because the immigrants migrated to Jos not by conquest before, during or after colonial period. The Afizere, another ethnic group in Jos, corroborated Berom’s claim that Hausa/Fulani people in Jos are settlers and non-indigenes of Jos, who do not appreciate and reciprocate the hospitality showed on them by their host communities. The Afizere considers Hausa/Fulani as a group that has no right to claim the traditional authority and land in Jos. The debunked claims of Anaguta and Berom ethnic group as the owner of Jos. Afizere claim that Jos belong to them and there is ample evidence to prove their stance. According to them the boundary between them and Berom was located by Bukuru Low Cost Bridge; but colonial administrations joined Afizere land to Bauchi province and Beron acquired most parts of Jos without resistance.

Hausa/Fulani on the other hand claim that they established Jos from nothing and nurtured it into what it is today without the help of the so-called indigenous ethnic groups. The central

issue of their argument is that Jos was established around 19<sup>th</sup> century out of a virgin land with none of the indigenous groups near the vicinity they now claim to be theirs respectively. Turakin Jos, Alhaji Inuwa Ali, a paramount Hausa/Fulani leader in Jos, reaffirmed in 2002, in a speech he delivered at the presidential retreat on peace and conflict resolution at the national institute for policy and strategic studies, Kuru, Jos 23<sup>rd</sup> – 26<sup>th</sup> January, that Jos is a Hausa settlement and this had been confirmed by Mr. Ames, a colonial officer, who gave the population of Jos town in 1950 as 10,207, out of which 10,000 people were Hausa/Fulani origin.

### **Atyap and Hausa/Fulani Crisis of Zangon-Kataf.**

Zankon-kataf is located in southern Kaduna state. The population is largely Christian with Hausa/Fulani in the minority. The crisis reared its ugly head in 1992 and stretched to 2010. The main causes of the crisis include land and its resource disputes, dispute over jurisdiction between traditional rulers, creation of local government councils, ethnic and sectional competition over access to scarce political and economic resources, population explosion, pollution of cultural practices, socio-territorial and politico-economic inequalities and religious fanaticism. for instance, the Atyaps claim ownership of Zankon-Kataf. Since 1850s; while Hausa/Fulani claim traditional authority of Zaria emirate over Zankon-Zataf. The imposition of aristocratic rule from Zaria emirate on Zankon-Kataf enthrones political domination over the aborigines however it should be noted that religion, culture and poverty are some factors precipitating violent conflict in Christian/Muslim communities.

The 1992 violence crisis started on the account that the local government council chairman who was a Christian attempted to relocate the major market in the urban area in order to disadvantage” the (Muslim) Hausa/Fulani living in the area. A misconception of the government intention to decongest the busy urban centre and relocate the main market in the commercial city to a neutral ground in the outskirts of the local government headquarters was due to prevalent antagonistic relationship existing between Muslim and Christian in the area.

The decision to relocate the market was perceived by Hausa/Fulani community as a government-driven policy to dislodge them from their firm grip of economic activities and dispossess them of their political clout in the area. Hausa/Fulani dominate the indigenes in all spheres of human endeavor-socio-culturally, economically and the situation has been exacerbated by the Muslim and Christian divide.

The situation became as precarious as the colonial authority created lines of socio-religious cleavages by establishing native authority school and mission schools for Muslim and Christian respectively. The native authority schools were restricted to the children of the emirate council, which was discriminatory in practice. It was alleged that the purpose was to produce a continuous pool of graduate for tax collection on Atyaps. On the other hand, the missionaries created mission school in 1940s and marginalized by Hausa/Fulani hegemony embraced Christianity as alternative to their plight. The introduction of two conflicting and contradicting court system and two different school systems in a volatile terrain where religious intolerance is very high, heightened the level of social awareness and political consciousness of the native Atyaps. As a result, Atyaps women and youths became more resentful of the superiority complex of the Hausa/Fulani, and their claimed supremacy in socio-economic enterprise depended ethno-religious difference. They led to violent crisis that recorded colossal waste of live and property. The State and Federal Government were accused of complicity in their doubtful efforts to intervene.

### **Moral Obligations of Citizens**

A citizen is any person who is a legal member of the country called Nigeria is a citizen. The citizenship of Nigeria can be acquired through three different ways; by birth, by registration and by naturalization.

Citizenship by birth can be obtained when a person born in Nigeria before the date of independence, either of whose parents or any of whose grandparents belongs or belonged to a community indigenous to Nigeria, or every person born in Nigeria after the date of

independence either of whose parent or any of whose grandparents is a citizen of Nigeria. And every person born outside Nigeria either of whose parents is a citizens of Nigeria. in some countries the place of a child's birth determines his citizenship regardless who gave birth to him/her, the typical example of such countries is U.S.A if a Nigerian residing in the U.S gives birth to a baby, that will be granted citizenship of U.S. however, this is not so in Nigeria because; in Nigeria a child inherit the citizenship of his parents. For instance, if a Nigerian living in south Africa gives birth to a baby, that baby has automatic citizenship by birth because the parent is a Nigerian as per the provision of the constitution of Federal Republic is concern. Note that even if it is only one of the parents that is a Nigerian, it should be noted also that such born outside Nigeria has equal rights duties, obligations and privileges with even the sons of the so called number one citizen of the country.

Citizenship can also be obtained through registration. This type is meant for foreigners to acquire citizenship of Nigeria, a no the Nigerian living on Nigeria soil can apply and may be registered as a citizen of Nigeria if the president is satisfied that: He/she is person of good character, He/she has shown a clear intention of his desire to be domicile in Nigeria and He/she has taken the oath of allegiance prescribed in the seventh schedule to the constitution of federal republic of Nigeria. In addition, any woman who is or has been married to a citizen of Nigeria or any person of full age and capacity born outside Nigeria any of whose grandparents is a citizen of Nigeria.

Citizen can further be obtained by naturalization. Any foreigner can apply to Nigerian president for the grant of citizenship. The condition for qualification are in addition to that of registration include: he most assimilated into the social life of any part of the country he resides he most have made meaning contribution to the advancement, progress, and well-being of Nigeria, and must have resided in Nigeria for a period not less than 15 years.

### **Rights of Citizens**

All citizens irrespective of the type or category of citizenship, no matter under what form of government have the following rights.

- i. Right to life
- ii. Right to dignity of human person
- iii. Right to personal liberty
- iv. Right to fair hearing
- v. Right to private and family life
- vi. Right to freedom of thought conscience & religion
- vii. Right to freedom of expression and the press
- viii. Right to peaceful assembly and association
- ix. Right to freedom of movement
- x. Right to freedom from discrimination
- xi. Right to acquire and own immovable property anywhere in Nigeria
- xii. Right to freedom from illegal revocation of property.

These rights and freedoms are given to citizens only, for foreigners should never think that these gestures are extended to them. The wisdom behind this rights and freedom is to ensure peaceful co-existence, progress and well-being of Nigeria as a sovereign state. Nevertheless, there is limit to the extent to which these rights and freedom would be exercised. For instance, right to life can be denied to a citizen found guilty of murder, armed robbery, or treasonable felony, right of freedom of movement is not extended to a prisoner; rights to free movement expression and press, right to peaceful assembly and association etc. can be denied under emergency powers. Rights can also be denied for the sake of peace and order often occurred during demonstration and association, police usually ban such activities for fear of breakdown of law and order.

### **Obligations of Citizens Obeying Laws**



According to the supreme constitution of the federal republic of Nigeria, the primary duties of citizen include: to live accordance to the provisions of the constitution, respect the idles and its institutions, such as; national flag, the national anthem, the national pledge and to respect the legitimate authorities. It is therefore duty bound on citizen to give his absolute loyalty to the country in reciprocity to the rights, freedoms and privileges he enjoyed from the state. Therefore, a citizen should be faithful and loyal not ably to the leaders but to work toward the interest and promotion of the state.

### **National Service**

A citizen is expected to help to enhance the power, prestige and good name of Nigeria, depend Nigeria and render such national service like military service to defend the country against foreign aggression. Every eligible citizen should therefore accept military service when genuine need arises.

### **Respect for Authority and Other Citizens**

The office of the president is the highest in the country followed by numerous offices of executive legislative, judicial down to ministries, board's parastatals and commissions. Authorities such as offices of service chiefs, and their subordinates, offices of traditional rulers, politicians, are also ought to be respected. Institutions like school, hospital library etc. should be respected as well. Thus, the constitution provides that respect the dignity of other citizen and rights and legitimate interests of others and live in unity and harmony and in the spirit of common brotherhood.

### **Payment of Taxes and Rates.**

It is bound duty of a citizen to pay his taxes, levies and rates. Rate refers to such payment like water rate, electricity rate house rate etc., levies include those of medical levies, education levies etc. and taxes include due payments on land, cattle (Jangali), markets, shops, farm produce etc. without the payment of taxes, rates enough funds government will not be able to get enough funds to carryout it responsibilities to the country. Many countries of Europe and

America depend sourly on integral revenue for the survivals. Therefore, citizen should declare their income honestly to appropriate and lawful agencies and pay them promptly.

### **Maintenance of Law and Order.**

It is no suffice to be law-abiding citizen, a good citizen render service or assistance to appropriate and lawful agencies in the maintenance of law and order in the country. We maintain law and order by reporting criminals, help in arresting criminals and desist from hiding criminals. Hiding criminals is the reason which they are many in our midst. If every good citizen can report criminals to the police and other security agencies, one would never think of becoming criminal.

### **Care for Public Property**

As the citizen are urged to pay their taxes promptly the public properties like schools, clinic, road, libraries etc. are provided to public through the use of such funds therefore we ought to protect these properties, handle them with utmost trust and honesty. The ideal some people maintain believing that public property is nobody's property and can be claimed by any one is wrong. Therefore, looting, embezzling or squandering public fund is a crime punishable by law.

### **Political Responsibility**

It is responsibility of every adult citizen to participate in one's own country; in fact, it is obligatory duty of citizen to involve in political activities to some scholars. Political participation involves casting vote in election and standing s candidate to be voted for, it also involve being member of a political party, attending meetings and taking parts in political programmes. In Nigeria for instance there are people who take active interest to politics, such people are called political activists. While those who have no interest in politic thus never care to take part in political activities are called political passivists.<sup>7</sup> There are many reasons given by social scientists for citizen to participate in political activities of a nation or state. Some people involve in politic to bring about progress to the country, thus such people most often

dissatisfied with way the country is being ruled therefore come in to bring sanity and progress in the political arena some people involve in politic to acquire power and influence such people are naturally power monger, thus, cannot live without political power and influence. Yet some category of politician involve in politic to earn higher income, to create wealth and to satisfy their urge for a high achievement in life. Most politicians in Nigeria or even Africa belong to this category.

### **Miscellaneous Obligation**

There are numerous obligations and responsibilities to be carried out by citizens, since community starts from the family unit and gradually expanded to extended family level to immediate society and finally reached the larger society: a citizen is therefore bound by law to ensure proper training of his children to become good citizens that the country would proud of. This training includes making them productive, patriotic and trustworthy in dealing with issue before them.

A good citizen is expected to be kind and helpful to his neighbourhoods irrespective of difference in religion, race ethnicity or ideology. It is responsibility of the citizen to protect the environment from unhygienic conditions like pollution, erosion, deforestation, flooding, improper refuse disposal etc. Thus, Tree planting, regular sanitation of environment and clearing of water ways should be viewed by citizen as part of their obligation to the nation.

In addition to the above, it is duty of citizenry to participate in community development. This involve any form good work one can embark on for benefit of the community: these range from building schools, hospital, libraries, providing books, medicines, food items to the needy ones to the free service provision by Lawyers, Teachers, Doctors, Engineers etc. These will help in no small way in developing community and the nation at large.

### **Nigerian Arts and Culture in Pre-colonial Era.**

Culture can be defined as a complete way of life of individual, group or society. It consists of the values the members of a given society hold. For instance, the language they speak is one of

the immediate identities of individual, group or society, the physical outfit of individual defines his culture such as the tribal marks on the part of the body. Some elements of culture included: beliefs, ideas, philosophy and myth people have about themselves and world they inhabit. Culture according to majority of scholar among social scientists is divided into two major components. i.e. material and non-material cultures. Material component consist of concrete aspect or tangible aspect of culture that society have. Thus the aspect of culture that can be physically seen and touch are referred to the material culture. These include all works of arts crafts, industrial and technological tools, scientific material and equipment, weapons of war, farm implements styles of houses, woven cloth, hair styles, types of fashion designs, types of food are all part of material culture. While, non-material culture mean abstract aspects of people culture such as language, idea, music, dances myths, beliefs songs philosophy etc. It is terms of this man of social phenomena that a society expresses their conceptions of worth beauty and value.

### **Cultural Diversity**

The study of cultural differences shows the importance of cultural learning as an influence on our behaviours. Thus human societies vary radically from one culture to another and the diversity makes human beings to see themselves different in civilization. For a man to cook food or perform any form of cooking activities, it is so taboo that such a man can be rejected by women for marriage in villages, whereas in Ibibig & Efik societies of south Nigeria a man that can cook well is regarded with every respect. While Muslims and Jews don't eat pork, whereas Hindu eat port but avoid beef. In many societies in the world, insects like snail, termite, grass hopper and cockroach are eaten while to some minor retails such as snacks, frog and lizard are regarded as delicacies while in most parts of Nigeria people never consider these things as edible while others look down upon these things as poisonous. While in Europe it is impossible for a man to have up of wives, 30 children and grandchildren depending on only one person as a soul provider of everything in the household, this situation is as good as

committing suicide to an average European, whereas it is northern way of life to most societies of northern Nigeria. Thus, such a person would be seen as complete gentleman and accorded special respect in society.

For example, monogamy being faithful to single marriage partner is a prominent value in most western world. Where as in Africa a person may be permitted to have several wives and this can be seen as an act that brings prestige to the individual concern. Cultures of societies are definite principles or rules people are expected to observe; they represent the dos and don'ts of social life.<sup>1</sup> Norms of behavior in marriage in some part of the world is that both husband and wife have collective responsibility to provide all necessities to the household where as in Islamic society it is sole responsibility of husband to cater for the whole family in every aspect of life. Another instance of cultural diversity of societies is; among Americans, one norm calls for direct eye contact between persons engaged in conversation, to them completely averting one's eyes is usually interpreted as a sign of weakness or rudeness. Whereas among the Navajo, a cultural norm calls for averting one's eyes as a sign of respect. Thus direct contact, particularly between strangers is seen as violating a norm of politeness and consequently as clear sign of disrespect and may be interpreted as insult.

### **Benefits of Embracing Culture**

Culture is playing very significant roles in the life of individual, society and the world in general. The most important benefit an individual or society can derive from culture is that; culture provides institutions that societies depend upon for their day to day life. For instance, political institution that ruled Kanem and Borno for nearly 1000 years was established through the people's cultural ideas, tradition norm and customs. The Yoruba kingdom of Ife and Oyo in the southwestern Nigeria became prominent in 12<sup>th</sup> and 14<sup>th</sup> century respectively. Yoruba mythology states that the-Ife is the source of the human race and that it predates back to 9<sup>th</sup> century.<sup>9</sup> culture therefore provide a lot of institution use by people in the societies ranging from

political, military social, economic, to scientific to technological institution that gradually metamorphose to modern. Systems.

Culture distinguishes one society from other and thereby creating a competitive atmosphere for fair competition. As culture varies from society to society, every group deems it necessary to promote its culture if possible overdo the others, imposing the stronger over the weaker one. A practical example of these competition is seen in European activities in their various colonies of the world. European, through their colonial rules of Africa and Asia extended their culture of languages, dress, behaviors, food, education, religion etc to many parts of the world.

Culture provides education to their members so as to become more co-operative patriotic & loyal, thereby reforming peace and stability of the society. It also stimulates and reinforces co-operative effort for the attainment of desired objective that people consider culturally worthwhile.

Culture provides identity to members. Culture is the architect of society's personality there is a culture trademark on every person that no one can shade, therefore each person's social personality is the product of his culture for instance, language one speak, the tribal marks, the mode of dress, types of the food commonly eaten, the behavior, beliefs, the manner of thinking, the norms the custom practice by person determines the culture the person belongs to.

Culture is memory, store and history. The way and manner in which culture functions in societies clearly indicated that it relates past to the future: these components function through storage in memory or otherwise and retrieval through actions and practice.

Culture tends to minimize social conflict and crisis. It is obvious that culture minimize conflict since people share a common way of life, the culture of the people provides for the law and order, dos and don'ts, moral and immoral acts of the society is not ignorant of the culture since every member is born to the society therefore complain to laws and orders, respect for human right and obedience and loyalty to constitute authorities will not be a difficult task for and members of the society. In relation to the conflict between two different groups when the two

group are internally living in peace under them constitute authorities, the two political leaders will overcome any form of disputes, misunderstanding or conflict before it escalates to crisis. Thereby our diversity will even be advantage rather than disadvantage.

Finally, culture integrates and interprets value many new values may be integrated to the society through cultural adaptation. For instance, through integrating western scientific and technological ideas into imperial Japan that Japan become one of the super power in the world. Hausa people of northern Nigeria are good example of people adopting new value into their culture especially in term of language development. After eventual adaptation and integration, the culture will interpret the new idea since one of the functions of culture is to give meaning to what we do in society. As such culture enables society to reproduce itself and bring about positive change to the society.

### **Arts Work in Nigeria**

On the other hand, Art is the expression of aesthetic ideas or purposes by use of skill and imagination in the creation objects, environments or experiences that can be shared with others. The term art may also designate one of a number of modes of expression conventionally categorized by the medium utilized or the form of the product; thus, we speak of painting, sculpture, filmmaking, dance and many other modes of aesthetic expression as arts and of all of them collectively as the arts. The term art may further be used to distinguish a particular object, environment, allowing us to say for example, that drawing or tapestry is art.

Traditionally, the arts are divided into fine art & liberal arts. The latter are concerned with skill of expression in language, speech, and reasoning. Another traditional system of classification, applied to the fine arts, establishes such categories as literature (including poetry, drama, story and so forth) the visual arts (painting, drawing, sculpture etc) the graphic arts (painting, drawing, design; and other forms expressed on flat surfaces). Decorative arts (enamelwork, furniture design, mosaic (picture made by fitting together small pieces of coloured stone, glass etc) the performing arts (theatre, dance, music often including interior design).

In Nigeria, various arts and culture have flourished in the precolonial period, for instance Kano and Katsina have recorded history dating back to around 999 and, Kanem Borno empire established central system of government since 8<sup>th</sup> century AD, both Hausa kingdoms and Kanem Borno empire prospered as trade posts between north and west Africa as far back as 8<sup>th</sup> century AD, still in the north at the beginning of the 19<sup>th</sup> century under Usman Dan Fodio, the Fulani led the centralized Fulani empire, which continued until 1903 when land were divided into various European colonies. The Yoruba kingdoms of Ife and Oyo in southwest earn Nigeria became prominent in the 12<sup>th</sup> and 14<sup>th</sup> centuries respectively. Yoruba mythology states that Ile-Ife is the source of the human race and that it pre-dates any other civilization. The oldest signs of human settlement dates back to the 9<sup>th</sup> century. Oyo once extended from western Nigeria to Togo. The kingdom of Benin reigns between 15<sup>th</sup> to 19<sup>th</sup> centuries. Their dominance reached as far as the city of Eko (the present day Lagos). The kingdom of Nri of the Igbo people started in the 10<sup>th</sup> C & continued until it lost its sovereignty to the British in 1911. It is one of the oldest kingdoms in Nigeria. Nri was ruled by Eze Nri, and the city of Nri is considered to be the foundation of Igbo culture. Nri and Aguleri, where the Igbo creation of myth originates, are in the territory of the Umeuri claim, they trace their lineages back to the patriarchal king figure Eri. The oldest piece of bronzes made out of the lost wax process in west Africa were from Igbo Ukwu a city under Nri influence.

Regarding ancient art works existed during the precolonial period; the Nok terracotta which has been dated by radio carbon to 900 BC are found in central part of Nigeria (around Kaduna Gwari region). In short, every ethnic group in the precolonial era had rich cultural heritage through their work of art. However, majority of these works have disappeared and have found their ways to museums in America, Britain, Germany etc. this has denied Nigerians the opportunity of seeing some of the artworks of their forefathers.

### **Nigerian Environmental Problems**



Environment is the natural world in which human, animal and plant lives, in other ward, is the natural space or surroundings used by living things for their habitation. Habitation include our surrounding in the neighbourhood, our streets, and roads, schools, our farmlands, rivers our mining areas, our workshop, as well as our forest and bushes thus environment comprises of overall land, atmosphere water and their related components. Going by the above definitions, when our environments are affected by any negative, man will be at the Centre of suffer. Since other living things like plant and animals are most useful to man; in fact, man cannot survive without them. Thus need for preserving the environment becomes necessary to man. More so, it is bound duty of man to avoid any human factor that negatively affect the environment, and when affected natural cause it is his duty to treat the environment in the same way we treat our ill health condition to ensure that we bring back the patience to its original condition.

### **The Major Nigerian Environmental Problems**

Nigerian environment has numerous problems which stretching from; soil erosion, desertification deforestation, bush burning, flood disaster and environmental pollution each of these problems affect tremendously socio-economic status of man and animal, for instance, each one of these can result to in shortage of food in a nation, destruction of properties, loss of life and reduce economic income of citizen and nation at large.

**Soil Erosion:** refers to sweeping away of upper parts of soil by water, wind or by human and animal factor. The common causes of soil erosion are: overgrazing on land, bush burning, deforestation, urbanization and mining activities. On critically looking at these causes, we will appreciate that soil erosions in our environments are greatly cause by human factors rather than natural factor. Soil erosion may cause road and rail accident, flood disaster and loss of fertility on upper soil and loss of mineral resource in the inner land.

**Bush Burning:** Most a time in the dry season when one is on long journey on fire and most no person around the fire this is what we mean by bush burning. Many reasons are given as to why bushes to clear the forest so that they can utilize the land for cultivations; while others

clear the forest for hunting activities; as they set fire on the one side of the bush and waiting for the games to come out so that they can hunt them easily. Whereas some people set bush on fire without their knowledge; for instance, a passerby who smoke cigarette may throw away the filter of the cigarette he smoked without properly putting off the fire on it, some minutes later the fire developed and burn the bushed around. Sometime bush burning resulted to loss of human and animal lives in addition to destruction of properties and burning of nutrient of the soil.

**Flooding:** Is over flowing of water on the land surface to an unwanted areas of land. Flooding is cause by both natural and artificial factors; rainfall when becomes excessive cause flooding, over swelling of rivers, seas, oceans and lakes resulted in flooding, blockage of water ways through erecting buildings and dumping refuse and other rubbish can also cause flooding. Flooding cause loss of lives and properties washed away nutrient on soil and cause damage to farm lands

**Pollution:** means release of poisonous substances into the environment by their natural forces or human and animals' activities that cause biological damage to man and his resources. In other words, pollution is the release of harmful substances into the environmental agents such as land, water, air and the atmosphere to the level that are harmful to man, animal and plant. For instance, land could be polluted when refuse is not properly discharged, when waste water and excrement are not properly released to the land in the sewers, when metal scraps, glass and plastic particles and other polythene materials that cannot easily decay are release to land or when oily and chemical substances are exposed to the land. These activities corrupt land from its natural form. In the same manner, Chemical, Gas, Oil, Waste water and Excreta from man and animals when released to rivers, sea, lake, streams etc., pollute the water. More so, air pollution is cause by smoke and soot, dust particle, from mining, quarries, harvesting and industrial activities. Other causes of air pollution include carbon monoxide from burning of fuel in car and other machines, nitrogen oxides from electrical discharge in air and industrial

processes and Radio-active Rays from industrial processes such as electric plants that use Radio-active substances. Noise pollution could be traced to Thunder noise, factories, Airplanes, Rail engines or locomotive noise, car horns, sirens, noise from gun shots, noise from generators and above all noise from loud noise from high pitched musical sound from loud speakers or Drums and other musical instruments like trumpet. Finally, human and animals' eyes are polluted corrupted by sight pollution; this occur when the atmosphere is corrupted by some human activities such as placing of bill boards, sign boards, inscriptions and colouration etc.

Generally speaking, pollution has negative effects to man, animals and plants. For instance; noise pollution causes; loss of hearing, emotional disorder, lack of concentration and hypertension. While air pollution causes; ill health conditional in areas of eyes, lungs heart, and skin in addition to its general effect on plants. Land when polluted loss it fertility, prevent proper use of the land for economic purposes, it also resulted in offensive odour that by extension cause diseases to man and animal. Water pollution supports spread of diseases like cholera, typhoid fever and diarrhea, destroy aquatic lives and birds, it makes water unfit for human and animal consumption and affect economic prosperity.

**Deforestation and Desertification:** This two terms are interwoven; in other words, they go hand in hand. Deforestation means when forest is destroyed and no replace is made in place of the one destroyed, deforestation is said to have occur. The common causes of deforestation include felling of trees for purposes of firewood, electric poles, making roofs and industrial purposes. Other human activities that because deforestation is clearing of forest for cultivation of land, to establish factories, schools, hospital and estates to construct road and rail ways e t c. expansion of towns and cities also lead to deforestation.

Conclusively, it is necessary for government to make laws and impose the existing laws to protect the environment from damage, embark on enlighten campaigns on protection of environment and to ensure our other natural resources are preserved. Groups, clubs and associations, families and individual should wake up to protect and preserve our natural

resources. When natural resource is preserved; species of plants and animals will continue to exist, natural beautiful sceneries for the aesthetic value continue to be available, forest will continue to provide medicinal material, wild life, forest and minerals will continue to attract economic income to government and avenue for research and development. We may protect our environment through tree planting, proper disposal of refuse creating water reservoirs, avoidance of over-grazing avoidance of indiscriminate felling of trees bush burning, proper treatment and disposal of sewage and educating the public on the values of environment and the importance of protecting it.

Desertification on the other hand is a situation whereby forest gradually becomes waterless, empty with no or little vegetation. Critically looking at the causes of deforestation we may appreciate that deforestation is the root cause of desertification. When area become desert there will be short of rain in the area, the heavy wind is always blowing in the said area where nutrient on the soil are always carried away by the wind. The wind destroys houses, industries, school and crops on the farm land, it also causes fire disaster.

### **Concept of Trade and Self-Reliance**

Trade in this presentation is specific form of learning a practical skill. For our purpose, it is sufficient to define learning as the representation of information in memory concerning some cognitive event. Thus, learning simply means to store something about its past in memory. Therefore, Trade refers to a form of prolonged learning about a practical work to prefer person for self-reliance job. Trade otherwise known as skill acquisition could be developed through learning from a master trade man or an instructor who must have mastered the particular trade or skill prior to the trainee who wish to learn from him, or by constant practice of particular skill by a person having special interest in that skill. In either case, the interest and the curiosity of person intended to learn the skill is paramount in success of learning process.

While self- reliance is ability to think and act without the help or influence of other, the ability to decide what you should be or be doing for living. It is one of the bases of effective

community development in most sub-Saharan Africa. Self-reliance encourages the need for people to improve their living standard using home initiatives and resources at their disposal (Mansour, 1979). According to (Ikoku, 1980), self-reliant economic development is that type of development that relies on the human and material resources of the economic unit whose development is the subject of discussion. In other words, it is development that relies on "internal" resources as opposed to development that relies heavily on "external" resources. It is pertinent to note that self-reliant development is not outrightly dismissing external support, it allows for external support, but propelled and sustained by "internal" resources. One general objective discovered in economic plans of continental, regional, national and state organizations is to promote self-reliance development. (Ikoku, 1980) discovered. In excess so long as rural economies are encouraged to pursue policies of self-reliance and strive to ensure "autonomy" they should allow for substantial external support.

(Ghari, 1980), aptly noted that the concept of self-reliance is closely allied to the principles of "Self-help" and "Mutual help". Self-help is use of one's own efforts or resources etc. to achieve a thing without depending on others; it is also called "Do It Yourself" (DIY). Today, there are very many self-help or DIY books, tools, and other instruments to assist individuals in doing a wide variety of things. Practically, there is hardly anything like DIY because some form of external assistance is necessarily required for an individual to improve himself. For example, one may need to read a DIY book written by somebody else to be able to fix a problem of electrical or even to render a first aid to an accident victim. This is why economists take a more radical view of self-help as "helping poor and disadvantaged people to help themselves". Concluded that, poor and disadvantaged people find it difficult to improve their condition of living without help. Thus, Self-reliance can be regarded as a "Helper-doer" relationship or game, where the "principles of Self-help" are adhered to. (Ojameruaye, 1989), outlined six principles of self-help as follows:

- i. The helper must make a positive change in the living standard of the doer (helped).  
Means the impact of the helper must be seen and felt.
- ii. The doer (helper) must implement the programme or plan of assistance.
- iii. The helper must respect the autonomy of the doer.
- iv. The help or the support must not undercut the autonomy of the doer. Means too much help makes the doer lazy.
- v. The help must be for a limited period of time. Long- term charity corrupts and undercut the capacity for development.
- vi. The doer should be able to sustain or continue with the development process if and when the help stops or even terminated abruptly. (Galtung et al. 1980).